603 On the other hand, grandparents behave toward their descendants
611 so as to show the permanence of the filial line. a14 takes special care of her granddaughters (daughter's daughters), orphaned by the mother, a8 and a9. She feeds them, bathes them, and the baby spends her days near her, and often the nights. When the group travels, she is the one who carries her when she can no longer walk. But above all, when a piece of game has been brought in by a hunter, one sees in the choice of beneficiaries, outlined in the heart of the group, the limits of a unit greater then the conjugal family, and whose reality appears only rarely in daily circumstances.

224 Thus, when a boa sucuri (irɨtasu, a1: Eunectes murinus) has
602 been brought in one day by A17, he gives the tripe to his daughter a19, who passes it on to her sister a22; the latter divides it between a12 and a5 (her "daughters") and reserves a portion for herself; at the same time A17 cuts the body into portions which he gives to A13, A1, A21, and of which he keeps part. Here, the division is almost coextensive with the restricted group. But, in more serious circumstances (1), the division of

1. P. 106 sq., cessation of menses (état de marge).

an irara (inihɨnuklesu, a1; Mustela sp.) by A21 gives rise to the following distributions:

A quarter to a18 (wife's mother);
A quarter to a2 (wife's elder sister);
A quarter to a14 (brother's wife);
A foot to a19 (wife's younger sister);
A half-head to A17 (wife's mother's husband).

[75] He consumes the rest with his wife and baby, and the beneficiaries divide their share with spouse and children. Thus in the heart of the group there is outlined an even more restricted unit:

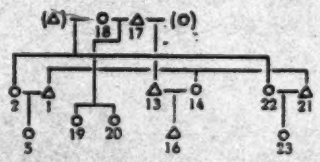

Fig. 17.

535 The circling began at seven o'clock in the evening, with continuous chanting. The girls, not once deviating from their course, left regular marks on the dusty ground which were clearly visible in the moonlight. They seemed always to step in the footprints of the first round. Midnight. Near the fires lit by every family, the old people slept; some muttered and poked the embers which gleamed like scattered rubies. Within the circle, perspiring, covered with dust, more dead than alive, we all joined in the chorus: "Tagnanî-i! Tagnaní-i! Tangrê!"

Thus it went on all night. Whenever one of us fled and repaired to his hammock, two or three big husky fellows would come talking volubly, and drive the deserter back to his place...

[521] Unfortunately the words of those chants were not recorded. We only know the two words cited: tagnani, the name of the tribe, tangre, which means "star." Was this astrolatry? The three central figures of this dance, in the course of which stars were mentioned, brought to my mind [255] the beautiful constellation of Orion with its Três Marias ["Three Maries"--the Belt].

533 I recorded two Cocozu musical pieces which are rendered here [pp. 73-74]. Prof. Astolpho Tavares has transcribed them into musical notation.

[Fig. 34]

The scale [diapasão] of Nambicuara music is about half a tone lower than our normal scale.

The notes used in the recorded pieces are: do^1, mi^{2b}, fa^2, fa^2, sol^2, la^2. Neither re nor si appear.

The recorded pieces are in la flat major shifting to mi flat minor (Recording No. 1), and in mi minor (Recording No. 2).

The musical motifs develop in two-part time.

184 The Serra do Norte Indians present two distinct kinds of social organization. From this standpoint, the Tagnani and Tawite are more advanced than the Cocozu and Anunze.

593 The latter live under a patriarchal regime: the father rules the [511] family, which is often monogamous. The children, after puberty, start new families according to their own wishes [à vontade] and continue to revere their progenitors.